

He, she, it, An, or, Poonan.

They, Oomtohm.

Who, Ychee.

POSSESSIVE PRONOUNS.

This, Neena.

That, Anaay.

Your, Tchiang menh.

Yours, Efe or Efoye bayoo.

My, Tehiang chier.

SENTENCES.

Come here, Kaiteri.

I will come, Yudook poonchier.

He will come, Yudook poonan.

Why are you afraid? Choounpahar menh?

Where is your village? Choon mattai menh?

Go there, Yu eh, or, eh.

Bring me some fish, Okai káh paite-shéh.

Light a fire, Haiyoon heoeh.

I don't know, Kit-akáh.

I know, Akáh.

Take away, Kai tery.

Who is he? Tchee ka an?

Get up, Koongha.

He lives at—, Kutool poonan na.

Be quick, La La.

Give me back (return), Yu Ooshoor hutta.

Don't come, Wat if edook.

Call that man, Eeorta paiyoo.

I am glad, Yonutto kaun chier.

I am sorry, Gniat nato kaun ehier.

If it rains, I will not come, Yon ahmee kit to.

Have you ever been to—? Makun menh?

I have never been to—, Chier Kitma.

Where are you going to? Yu chun menh?

I am going on board the ship, Yu to-altjiong chier.

I want to go, Kai-yeng.

I will remain here, Yu katog kyaeta.

Have you any shells? Tehian kun menhta pooker?

How much do you want? Kah indokna sheh yok menh?

This is too much, Ooroohad shehka.

Sit down, Eepoonhenhdé.

*More Buddhist Remains in Orissa.—By J. BEAMES, C. S., Balasore.*

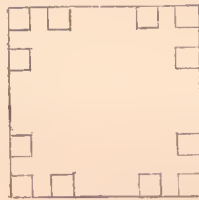
In continuation of the note on the Buddhist remains at Kopari recently contributed by me, I wish to record the existence of some more structures in other parts of Orissa, whose exact similarity to those at Kopari affords a confirmation of the theories suggested by that place.

On my way back from Kaçak, where I had been to attend the Durbar, which was not held owing to the melancholy incident which has spread such a gloom over all India, I pitched my tents at the village of Chhatiá (ছতিয়া) sixteen miles north of the town of Kaçak. In the evening as I was taking a stroll along a village road, west of the encampment, I came to a flat surface of laterite closely resembling that at Kopari. At the foot of a small hill

was a square platform, about 40 feet square, of hewn laterite stones, from which rose twelve pillars, octagonal and with rounded capitals, but much worn by the action of the elements, and covered with grey lichen. To the west of this was a rude square building composed of the same stones, roughly put together without mortar. This had evidently been constructed from the stones of the older structure, as there were pieces of mouldings, capitals of pillars and sculptured stones, some upside down, and all evidently out of place. Inside, smeared with vermillion and turmeric, were numerous portions of statues, heads, arms, a mutilated trunk or two, few of which bore any resemblance to the traditional figures of Hindu mythology.

The images unfortunately are so smeared with vermillion and oil, that it is difficult to make out all the details. There seems to be a serpent's hood over the head of one, but it is too much worn to admit of any certainty.

The next day the camp was at Dharmasala on the Bráhmañí river, 31 miles north of Kaṭak. One mile to the west of the road, at the foot of a little hill, on a small promontory jutting out into the river, stands a temple of Síva, under the name of Gokarnes'wara Mahádeva, or as the peasants call it, Gok's'n'r Mahádeb. This is one of the usual Síva temples of the melon or ninepin shape, so common in Orissa. It faces the east, and in front of it is a square platform of laterite stones, surrounded by pillars exactly similar in design to the Kopari ones; they are twelve in number, three at each corner of the platform thus:—



The Mahádeb temple has been built of stones taken from some part of this ancient structure, though the fact is concealed by its being entirely covered with a smooth coating of plaster. The Hindú statues of late date surrounding this temple are of remarkable beauty and fineness. The principal figure is called by the people Saraswatí, and represents a smiling woman with four arms holding a conch and lotus, with many female attendants with laughing faces grouped round the principal which is not in relief, but has the stone cut away at the back of the figure.

This image was found in the river some years ago, and the others were found in the jungle close by, or as the attendant Bráhmañ states, suddenly appeared out of the rock, and ordered themselves to be worshipped!

